

# THE GUIDON

Vol. I.

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No. 7.

## THE GUIDON.

A Monthly Publication, conducted by  
THE ONWARD CLUB of the FIRST UNITARIAN  
CHURCH, San Francisco.

OTHER ORGANIZATIONS REPRESENTED:

Pilgrim Sunday School,  
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The Channing Auxiliary,  
The Unitarian Club.

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As a most interesting and valuable addition to our growing list of San Francisco charities, we welcome the HARRISON STREET BOYS' CLUB, recently organized and already doing good work in that rich field for missionary endeavor commonly known as "South of Market street." It is a courageous and earnest attempt on the part of its founders to extend a helping hand and cordial sympathy to boys whose home life has little refining influence; to interest them at just that age when so many take to the street, and to keep them to a better life by some forms of higher amusement. It is not improbable that the efforts of the young people who originated the club can get closer to these boys than those of others of riper experience, and it is to be hoped that the *comaderie* they aim at will make it seem less like a charity than a fraternity, whose good example we shall be glad to hear has inspired other similar efforts.

The Boys' Club is modeled after others of its kind in Boston and New York, though on a necessarily smaller scale. It is at present open two evenings and two afternoons a week for regular meetings, beside other incidental tea parties and lessons. The boys (numbering now about fifty) are engaged in hammock weaving; wood cutting, fret sawing, and other occupations are expected to be soon introduced.

The club will be glad to receive donations

of books, papers, toys or instruments suitable for light occupations.

### DEATH OF MRS. MASSEY.

It is with deep sympathy and sorrow that we announce the death of Mrs. A. D. Massey, the wife of Rev. Charles P. Massey, of Sacramento. She was a rare woman, who won the respect and admiration of the community in which she lived, and the love of all who knew her. The following tribute from the *Record-Union* expresses the estimation in which she was held:

Mrs. Massey was one of the best known women of the county. She was a member of the directory of the Protestant Orphan Asylum, and an active and devoted worker in the interest of that noble charity. Mrs. Massey was not only a woman of tireless industry, but was constant in the doing of good to others. Her energy in labors of benevolence scarcely knew limits. She was a merciful, gentle and deeply sympathetic woman, a devoted mother and a loving wife. Very few, if any enterprises were there to aid the poor, to advance church work, to broaden social privileges and better community conditions, that did not have the aid of this good woman. Yet, withal, she was not presumptuous, and her home knew no neglect because of the calls upon her benevolence. She was notable as a hospitable hostess, and the circle that loved to gather in her home and sit at her board was one of wide extent, and composed of thoughtful, hopeful people, who reflected her disposition of kindness, charity and cheerfulness. She will be mourned by a host of friends, who will extend to her sorrowing husband and daughters their profound sympathy. Mrs. Massey was a native of New England, and had been a member of this community nearly twenty years.

### "THROUGH A GLASS, DARKLY."

Though in Life's fabric there are often wrought,  
In warp or woof, some threads of darker hue,  
Beside the gold or silver I had sought  
Had I the weaving of it all to do,

I trust, I know, that when at last is shown  
My life all finished, and the pattern clear,  
I shall but wonder that I had not known  
The purpose in the sadness suffered here.

F. G. B.

## SECOND UNITARIAN CHURCH.

The first annual meeting of the Mission Unitarian Church was held at Mission Music Hall on the evening of January 12th. About 150 persons were present, nearly all of whom were either members of the newly organized church or persons living in the Mission quarter of the city, more or less interested in this Unitarian movement. Rev. Thomas Van Ness called the meeting to order by saying that he did not quite see the fitness of having five chairs on the platform unless it was because, like Poo Bah, he filled so many positions that a chair was provided for the Superintendent of the A. U. A., another for the Secretary of the Conference, a third for the Precentor, a fourth for the Pastor and Janitor, a position which he had filled when these services were first started in the old Opera Hall. "As pastor, then, of this newly organized church I want to congratulate you on the start you have made. We call this our first annual meeting. To do so, we must stand up on our tip toes and stretch up, for, in reality, these services were started but ten months ago, and it was only last month that we definitely organized with constitution, declaration of purpose and roll of membership. I am glad to say that there are now 62 regular church members, and others present to-night who have expressed their desire to join, so that we can safely count on from 75 to 100. Our financial condition is excellent, as will be seen from the report of the Treasurer, which shows all bills paid up to date and \$163.75 now on hand.

"I have spoken of my many titles, but I don't begin to have as many as our respected guest who is here to-night, and who has done so much toward the success of our church. Some know him as a Regent of the State University, others again as a man of affairs, still others as the pastor of the First Unitarian Church. We know him best as our Bishop, whose presence always brings help and new courage. I now introduce the Rev. Horatio Stebbins."

Dr. Stebbins said that he had noticed from time to time how the church feeling

had grown here. At the start, when these services were first begun by Mr. Van Ness, it seemed as if there was little coherency to the particles. People came and went, the congregation each time changing. Lately he had noticed a religious spirit growing, the singing was hearty and the congregation did not fluctuate. He believed they had done a wise thing to organize, and he predicted a permanent and useful church. After speaking of the multitudinous duties of their pastor, he cautioned them against expecting too much of his time, and urged upon them their duty in giving allegiance to the cause, no matter who was the pastor or preacher. In conclusion, Dr. Stebbins spoke eloquently on what Unitarianism is, among other definitions saying that he liked that which called Unitarianism the religion of common sense.

Rev. Mr. Wendte of Oakland, who followed Dr. Stebbins, said he liked to think of Unitarianism, not simply as common sense applied to religion, but as religion applied to common sense. It was ours to touch and light up with enthusiasm the present hard realistic business sentiment of California, ours to give proper ideals to men who had outgrown the old.

Rev. Mr. Payne, the new pastor of the Berkeley Church, gave an account of his transition from the old to the new. When he "ran away" from California to take charge of a Unitarian pulpit in Massachusetts, there was but one Unitarian Church in this vicinity. Now, on his return, he was taking part in the establishment of a second church in San Francisco, and was himself the pastor of a new Unitarian Church in Berkeley, while around him were the pastors of the Alameda, San Jose and Oakland churches.

Mr. Dodson, who followed, spoke on the general subject of our faith, and wished God-speed to this new church.

At the close of these addresses the business of the evening was taken up. The Board of Trustees now serving were unanimously elected for the coming year, and a subscription list started.



The report of the Sunday School showed 78 members enrolled and an attendance averaging 55.

The Unity Club has a membership of 47, and holds bi-monthly sessions. It is growing in popularity, and hopes to do much to stimulate the intellectual life of the community.

#### A CHURCH TRUST.

Why not? The only objectionable trusts are those that injure the people not in them. A church trust would not be subject to the same criticism, for the reason that it deals in spiritual commodities, and those are not easily "cornered," to the injury of those not in the "combine." Besides, the avowed and real object of the church, so far as it has any, is to serve the higher interests of all people.

By speaking of a church trust, I mean a more complete combination for effecting the purposes of the churches so represented.

In the Unitarian denomination much is lost to the general purpose and work of the same by failure to work together for the common weal. At critical periods in the history of churches, old or new, an insignificant amount of financial help from the members of all the Unitarian congregations throughout the country, that assemble from Sunday to Sunday, may save an entire society from organic death. *Post mortem* charity is scarcely kind, and is extravagantly costly. Many of the societies helped would themselves be in a condition to help others later on. This is an age of co-operation and perpetual help. As a denomination we have scarcely begun to utilize this principle. An average contribution of one dollar from those attending Unitarian services next Sunday throughout the United States would be ample to build a well-appointed, commodious church home for a new society struggling into existence in some promising field.

Half the amount indicated would be all that many societies would need. Sometimes a church building burns down. At best, the society, unless it be unusually strong, is crippled for years. The chances are that it will die of a lingering death. One

dollar from all, or perhaps half, the attendants at the Unitarian services throughout the country on the following Sunday would, in many cases, be sufficient to restore the loss and lift the prostrate society again on its feet.

I want to ask the wiser heads in our denomination if some such mutual help and mutual insurance is not desirable and practicable?

In a case where outside help is needed, and such assistance seems to be an economy for the denomination at large, the State Missionary or Superintendent of Churches for that district may guarantee the worthiness of the claim in the appeal made to the churches. The money received may be acknowledged in one of our Unitarian periodicals in addition to the direct acknowledgements from the society to the persons or churches contributing. Would not this be making a practical application of our religion of brotherhood and co-operation in good work?

Then, too, it would make and strengthen fraternal ties between the churches, between the strong and the weak and between societies distant from each other. The notice of such appeal may be given in a three-minute announcement, and on the following Sunday, or at some stated time thereafter, the collection may be taken. The minister or President of the society may forward the amount direct to the minister or President of the society to be helped. I do not think this would trench upon the income of the A. U. A. to any appreciable extent, and it would have the advantage of a direct appeal to help a particular society out of a present difficulty before it has lost its courage and its virile strength.

—NAPOLEON HOAGLAND.

On Sunday morning, January 17th, a special "Mercy Service" was held at Pilgrim Sunday School. The children had been asked to read "Black Beauty" in preparation for the lesson, and famous deeds of mercy in history and literature formed the topics of the class lessons. A few wise words from Dr. Stebbins on the same subject closed the service.

# WOMEN'S UNITARIAN CONFERENCE OF THE PACIFIC COAST.

At a meeting of the Executive Board of the Women's Unitarian Conference, held in the parlors of the Hotel Pleasanton, on January 16th, the following resolution was unanimously adopted, absent members in Washington and Southern California sending written votes:

"That the Executive Board co-operate with the American Unitarian Association and the Pacific Unitarian Conference, in establishing and sustaining rooms in San Francisco, as Unitarian Headquarters, employing there a woman who shall, if occasion offers, also do missionary work, near or remote, by correspondence or travel, at the discretion and under the superintendence of the Women's Unitarian Conference,—our share in the whole expense of rooms, salary, etc., not to exceed \$200 per annum."

After the adoption of this resolution the Secretary was requested to communicate with the A. U. A. and the P. U. C., asking their co-operation in this movement, the importance of which can hardly be overestimated.

It is intended that other Unitarian organizations, both near and remote, shall ultimately be represented in these rooms, contributing toward the expense, and sharing in the benefits; but it was deemed advisable to begin with only three—those three to *monopolize* the glory of having assisted at the experimental stage of the undertaking; likewise, that the headquarters are to be under the control and management of the W. U. C., but they, on the other hand, pledge themselves faithfully to advance the interests of all organizations represented in the rooms, and to account accurately for all moneys expended.

The need of such headquarters in San Francisco has long been felt by both laity and clergy. The latter, especially, desire a meeting-place, centrally located, where they can discuss matters of common interest; while, to *all*, such rooms, if once established, will be a rallying-ground of the Faith.

The women of the Conference are to be congratulated that they have thus taken the initial steps.

The Executive Board of the Women's

Unitarian Conference of the Pacific Coast is now complete, as follows:

President, Mrs. S. K. LOTHROP, of East Oakland.

First Vice President, Miss ELIZABETH B. EASTON, of San Francisco.

Second Vice President, ————\*.

Third Vice President, Mrs. LEVI GUPTIL, Whatcom, Wash.

Recording Secretary, Miss SOPHIA A. HOBE, San Francisco (604 Capp street).

Corresponding Secretary, Mrs. GEO. H. MURDOCK, Alameda, Cal.

Treasurer, Mrs. A. G. FREEMAN, Oakland, Cal.

Directors for California, Mrs. ELI FAY, Sierra Madre; Mrs. E. O. SMITH, San Jose.

Directors for Oregon, ————\*.

Directors for Washington, Mrs. THOS. SLADE, Whatcom; Mrs. A. P. COOPER, Whatcom.

\* There being as yet no branch in Oregon, the places which should be filled by officers from that State are necessarily left blank.

At present there are eight branches of the Conference, two in San Francisco, and one each in Oakland, Alameda, San Jose, San Diego, Los Angeles, and Whatcom, Wash.

The objects of the Association, as set forth in the by-laws, are "to bring the women of our faith, resident on the Pacific Coast, into close acquaintance, co-operation and fellowship," and "to aid the work of the Pacific Unitarian Conference, by advancing and supporting the ideas of the Liberal Christian Faith." To this end, the Directors earnestly request that all women desiring further information as to the Conference and its work, address the Secretary, who will be happy to send copies of the by-laws and to give any information in her power. It is hoped that many new branches will be formed during the coming year, and that thus the cherished wish of the women who projected this organization may be realized—the bringing into touch with one another all liberal-thinking women from the British border to the Mexican line.—E. B. EASTON.

The weight of the universe is pressed down on the shoulders of each moral agent to hold him to his task. The only path of escape known in all the worlds of God is performance; you must do your work before you shall be released.—EMERSON.



## SPIRITUAL LIFE.

We find the need of the uplifting influence of Liberal Christian thought, especially in one element, the apathetic and indifferent. I am no pessimist, but I cannot shut my eyes to the vast sea of materialism which surges up around me at times. I am constantly brought in contact not only with a class of women to whom the weekly matinee is as much a necessity as is the dram to the toper, not only with the still higher class whose minds are completely absorbed in housekeeping and social visiting, but with a still higher and fully as large a class of women whose highest concern is the intellectual, the literary life; keenly alive on intellectual subjects, reading with avidity every new book, devoting themselves to literary clubs and study classes, they seem utterly indifferent to the highest spiritual and religious themes; their lives are good and pure, and they perhaps discuss moral questions as abstract propositions; but no sense of *personal responsibility* for the spiritual advancement of the world has ever yet dawned upon them. It is against this great wall of indifference that we ought to place ourselves to-day.

Let us cherish *positive* convictions in spiritual things; let us by every possible means persuade others that there is a vast world of spiritual life above the *merely intellectual*, and that only so far as the intellectual is pervaded by the *spirit* it is of real value.—  
ELIZABETH B. EASTON.

[From her annual report as Acting President of the Women's Unitarian Conference of the Pacific Coast. Read at Los Angeles, October, 1891.]

A number of complaints have reached the editor of THE GUIDON recently, from people who have subscribed but not received their paper, and those to whom the paper does not come regularly. We regret these occurrences, but plead in extenuation our extreme youth, and our honorable intentions. If those having any cause for dissatisfaction will correspond directly with "EDITOR GUIDON, 532 Clay street," we will promise immediate attention and satisfaction in the future.

Miss Susan Hale, sister of Edward Everett Hale, has been giving a series of very interesting readings at the Unitarian Church, under the auspices of the Society for Christian Work. "The Vicar of Wakefield" and "The Children of the Abbey" were warmly received, and Miss Hale's original monologue, "The Elixir of Youth," produced great merriment. Miss Hale is a charming reader, and the bits she gives us from quaint old books, linked by a few graceful words of her own, are delightful, while giving us the satisfying sense of a closer acquaintance with the literature of a by-gone generation.

## UNITARIAN CLUB.

A regular meeting of the Unitarian Club of California took place in the handsome dining-room of the Palace Hotel on Wednesday evening, January 20th, 1892, and was attended by nearly one hundred members. President Symmes was in the chair, and after the dinner gracefully introduced as the first speaker of the evening Rev. Charles W. Wendte, of Oakland, who addressed the club for half an hour on "Patriotism and Religion." These two sentiments, the speaker said, had characterized the peoples of all ages. He gave a rapid survey of the history of the chief nations of antiquity—the Greek, Roman and Jewish peoples—and the ideals which actuated them. These nations were narrow in their sympathies, and regarded other peoples as strangers and barbarians. The teaching of Jesus, on the contrary, was universal, and His great follower, Paul, taught that God had made of one blood all nations, and that, under Christianity, there is "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free." Throughout the Middle Ages the patriot was replaced by the devotee, and the type of man most admired degenerated into an emasculated sainthood. The rights of man were trampled under by despotic rule until after the Renaissance, when the ecclesiastical gradually gave way to the secular state. Religion and patriotism are to be looked upon at the present day not as irreconcilable enemies, but as firm, steadfast

friends, and they both have as their object to develop what is best and highest in man.

The speaker criticised the tendency prevalent in some sections to imitate foreign dress, manners and accent. He regretted that some teachers of youth are lacking in true patriotism, and do not give their own country and its institutions their rightful place. The order of devotion should be, first to the fireside, next to the country, and then to humanity.

Mr. Wendte devoted the closing part of his address to the controversy between the United States and Chili. He felt that a war without sufficient cause would be a sad prelude for the Columbian Exhibition next year, to which we have invited all nations to come to celebrate the peaceful victories of mind over matter. We should rather give to the world a lofty example of moderation and forbearance, and show the great Republic at its best. We should take the lead among the nations in supporting those principles of international law and arbitration to which we have recently given a new adhesion. Finally, our country owes it to the Christian religion to exhaust all possible means to avoid strife before plunging the people of two sister republics into a disastrous war. In closing, Mr. Wendte spoke eloquently of the American army and navy.

Rev. E. B. Payne, of Berkeley, followed Mr. Wendte and made a pleasing impression upon the club. He did not agree with Mr. Wendte in believing that the Chilian trouble had been entirely without cause, and he did not believe that our government was allowing us to drift into war. We were only demanding that justice and fair treatment which we have the right to ask at the hands of any nation. Passing from this topic, he observed that we should demand as citizens that the nation should be worthy of our love and devotion. Religion came in here to teach us that our aims as a country should not be entirely material, and to give us nobler conceptions of duty. Much is expected from America, and we should see that our country's lofty mission is fulfilled. Mr. Payne

made a point on Mr. Wendte, that while the latter spoke eloquently of peace, it was generally understood that Oakland was in a state of war over theological questions.

General Ruger of the United States Army spoke first for the laymen, and expressed his opinion that the war with Chili was largely in the newspapers. He said that patriotism was inherent in the American people; that we had come from patriotic stock—from England, Germany, Ireland and Scandivaian countries. He thought that the American people were developing an independence and freedom from partisanship which would place the welfare of the nation at all times above mere party advantage. Alluding to our material advancement, he said that, while, like the boy, the nation must first make bone and muscle, we shall ultimately have the finest development of true patriotism that the world has ever seen. One indication of this appears in the growing demand that the curse of party contention for spoils only shall pass away. As regards religion, the speaker said that charity had had a great growth even in his day, and he firmly believed that both patriotism and religion were growing steadily upward.

The subject was next treated from a layman's standpoint by Mr. John P. Irish. A large part of his talk was taken up with the Chilian trouble, and he desired the members of the club to carefully consider the facts and fairly decide the matter in their own minds. He thought our government had been led into a wrong position in the *Itata* affair, and that there might be some cause for the hostile feeling of the Chilians toward the United States. We should remember that Chili had just passed through a bitter civil war, and we should be more lenient toward her on that account. In order to make our government respected by foreign nations we should send as our representatives to them thorough Americans—men of character, and not men selected on account of their influence in local politics.

Capt. Chas. A. Woodruff of the United States Army contrasted at some length and



with great earnestness the ideas of Religion and Patriotism, attempting to prove by many historical examples that they were antagonistic.

This address called out a fine reply from Rev. Dr. Stebbins. We are sorry that our readers cannot have it in full as it was given. Speaking of the harmony between Religion and Patriotism, he asked of General Ruger if the soldier's ideal was not the same as the Christian's—"self-sacrifice, that leads young men to advance in platoons of fire and lay down their lives like bouquets of flowers at the feet of the nation."

Mr. Alfred Wilkie sang three selections during the evening, which added greatly to the pleasure of the occasion.

The limit of membership for the club was increased to 175, and as a dining-room has been found where, if necessary, 300 persons can be accommodated, there seems to be no reason why it should not be still further extended.

#### APPREHENSION AND COMPREHENSION.

There are some things which we know in a general and unscientific way, yet know them as truly as if we could define them with mathematic precision. It was one of the sayings of Augustine, "If you do not ask me what time is, I know; if you do ask me, I do not know." That was his way of saying what we all sometimes say, "I know, but I can't tell." Whatever is understood or comprehended can be expressed, all else is apprehended, known, felt, believed, but not defined. The understood is but a small domain of our knowing, and the apprehended is greater than the comprehended. Is it said that we do not know God? True, we do not know all about Him, but we know something about Him; and we do not know all about one another, but we know something about one another.

The understanding is the vestibule of the mind! Uncover thy head and enter the temple of the soul! Behold the power, the beauty and the love! If we had nothing but understanding how little should we know or think or feel!—HORATIO STEBBINS.

#### NOTES FROM THE FIELD.

BERKELEY. — The Unitarian movement has obtained its foothold in this university town. The arrival of the Rev. E. B. Payne, of Massachusetts, to fill the pulpit of the First Church, has been followed by such direct and important consequences that even the most timid members of the congregation have become courageous. Mr. Payne has proved to be just the man that the church needed. His ability, quickly recognized, has so increased the attendance at the Sunday morning service that the seating capacity of the hall, which can hold 150 people quite comfortably, has been taxed—a jump from a former attendance hardly ever exceeding 50—but Mr. Payne is nothing if not a worker. He has already interested himself in the Sunday School work, which has been lagging lately, the average attendance being less than 50; but this is but the beginning of Mr. Payne's influence upon the activity of the church. The ladies have already had several meetings to discuss the advisability of starting a Ladies' Auxiliary, and the prospects of their definitely organizing are very good. The membership roll now contains about 60 names, with a chance of many accessions in the near future. Whatever the congregation may lack in numbers it certainly makes up for in a complete and enthusiastic unanimity of sentiment as regards Mr. Payne. From the time when his name was first suggested for the pulpit until now there has not been the slightest friction or jar. Every action that was taken was done by unanimous consent of the members, and now that the man they chose has exceeded their expectations, no word of regret has come from any one. It is under very favoring auspices, therefore, that the Berkeley Church starts upon its active career.

LOS ANGELES. — The following persons now comprise the Board of Trustees of the Church of the Unity: Messrs. Judson, Dobinson, Ferguson, Shaffer, Butler, and Mrs. Simpkins, Mrs. Fitch and Miss Harriet E. Dunn. On Friday, January 21st, a "house-warming," as it was called, was held in the

Unitarian Church (which was recently bought from the Baptists). Among other speakers, Rev. W. E. Copeland, of Tacoma, brought fraternal greetings and congratulations from the North. The congregations, so far, have been fully up to the average of the best attendance in the Grand Opera House, and it is now made possible to reorganize the sub-organizations. Mrs. Harriet E. Dunn has again taken charge of the Sunday School. The various woman's societies are being consolidated under one name. A large number of the ladies have handed in their names for membership.

OAKLAND.—The theological controversy on "The Deity of Christ," which has been waged so earnestly for the past four weeks in Oakland, between Rev. C. W. Wendte on the one hand and five or six orthodox pastors and the Universalist minister on the other, has come to an end. The Unitarians regarded it as an excellent missionary opportunity to bring their views before the people. Some thirty or more sermons and newspaper articles were one result. This is the kind of a revival the Unitarian believes in.

The new church is certainly a busy hive of industries—no less than fourteen services, lectures and meetings of one kind or another, being held therein during the present week, including lectures by Professors Howison and Gayley, Miss Harriet Stevens, Mrs. C. Perkins Stetson, a reading by Miss Susan Hale, "Lend a Hand Club," etc.

Rev. C. W. Wendte has a class of 75 or more, which meets immediately after the Sunday morning service.

Rev. Oscar Clute, now President of the Michigan State Agricultural College, is visiting friends in Oakland.

One of the pleasant surprises of the Christmas season was the gift of a beautiful, framed etching of the Stratford-on-Avon Church to the Oakland Church parlors by the ladies of the Society for Christian Work of the San Francisco Unitarian Society.

The Christian Endeavor Societies of Oakland recently held a meeting, from which reporters of the press were excluded, and whose

principal business seems to have been to pass a resolution to prevent Unitarians and other liberal Christians from becoming members of the organization. The following was the action taken: W. G. Langdon, of the First Presbyterian Society, offered the following amendment to the Constitution and By-Laws:

"Only Endeavor Societies belonging to or connected with Evangelical Churches (meaning by 'Evangelical' personal faith in the divine human person and atoning work of our Lord and Savior Jesus Christ, as the only and sufficient source of salvation), should be or can become members of this Union."

The object of the amendment was to exclude the Universalist and the Unitarian societies from membership in the Union.

Rev. S. Goodenough, pastor of the Universalist Church, stated that their society accepted the amendment as an expression of their belief, and the delegates would vote for it.

After a discussion, the amendment was unanimously adopted as read.

As no Unitarian Christian Endeavor Societies exist in California, as none have been contemplated, this action is a purely gratuitous exhibition of intolerance. So far as the Universalists are concerned, we shall await with interest whether Mr. Goodenough truly represents them, and whether they are willing henceforth to forego their birthright as liberal Christians, or to be marked as Evangelical or Orthodox believers.

PORTLAND, OR.—The following series of evening sermons is announced in the neat weekly calendar which the Church of Our Father publishes:

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|--|--------------------------|
| Jan. 10—The Radical Difference Between Liberal Christianity and Orthodoxy,     | DR. ELIOT                |
| Jan. 17—The Bible: What is Its Inspiration and Authority?                      | DR. ELIOT                |
| Jan. 24—The Unitarian Belief About Human Nature,                               | DR. ELIOT                |
| Jan. 31—The Nature and Attributes of God,                                      | DR. ELIOT                |
| Feb. 7—Vesper Service,   |                          |
| Feb. 14—The Unitarian Belief About Jesus Christ,                               | MR. WILBUR               |
| Feb. 21—Sin, Punishment and Salvation,   | MR. WILBUR               |
| Feb. 28—The Fundamental Agreements Between Liberal Christianity and Orthodoxy, | DR. ELIOT and MR. WILBUR |



The Post Office Mission, which maintains a free reading-room, has just issued a neat card for general distribution. It gives the names of the 47 magazines and newspapers always on hand, states the hours when the rooms are open, and cordially invites all persons to spend their evenings at the parlors.

Mrs. E. F. Davison, the Librarian, reports the attendance increasing.

Under the auspices of the Literary Society of the Scandinavian Unitarian Church a fine entertainment was lately given in the new Arion Hall. The large hall was filled, every seat being occupied, both in the galleries and on the main floor. The stage was decorated with the three Scandinavian and the American flags. The programme was an excellent one and was well rendered. Mr. Klinzenberg's piano solo was received with enthusiasm. The Scandinavian quartette is considered one of the finest singing quartettes on the Pacific Coast. Their singing on this occasion was excellent. The pastor, Rev. John L. Ericksen, presided, and made the speech of welcome. The Scandinavian church has made wonderful progress since it was organized three months ago. It has more than doubled its membership. Plans for a church building are being discussed, and a committee will this week be appointed to make the necessary steps in that direction.

SALEM, OR.—The electric cars were crowded Sunday morning, January 3d, with the church-going crowds destined for the unique structure erected by the Unitarian Society, the past year, at the corner of Chemeketa and Cottage streets. It will be of interest to note that the Society was organized by a few persons April 25, 1889, and the corner-stone of the building, now formally occupied by several hundred people, was laid July 14, 1891.

The interior of the church is finished in oiled natural woods. The ceiling is divided into sections by three solid fir architrave braces girded up in a most substantial manner. Between these divisions dormer windows of stained glass pour in the light. On the north and south sides are parterres of

colored corrugated glass. A gallery runs across the east end, separated, if desired, by rolling screen curtains of wood. The walls are unpainted, and here appears the only defect in an almost perfect architectural ensemble. This and other finishing touches will no doubt in time be put on.

In the basement are kitchen, store-rooms, an unfinished lecture-room and perhaps library and gymnasium. When these details are completed this will indeed be a church home. The entrance from Cottage street is a pleasing one. A square hallway, finished in Oregon pine, California redwood, native ash and oak rails—a central stairs leading into the basement—on either side a stairway rising to the main auditorium, and school-room above.

A large and fashionable audience filled the new church even to standing-room at the morning service, when the structure was formally dedicated to the service of God. The comfortable opera chairs, arranged in semi-circle, held an audience that thoroughly enjoyed the pleasantly lighted and nicely warmed room.

Hubert Thompson and Harvey Jordan ushered and T. L. Eliot, D.D., of Portland, Or., delivered the dedicatory sermon, choosing his text from the 27th Psalm, 4th verse. He emphasized the importance and dignity of worship and a reverential spirit. Dr. Eliot's style is very impressive, and he rises in sympathy with the earnestness of his convictions into genuine eloquence all through his delivery.

The choir sang "The Ark of the Lord and the Fullness Thereof." Leo. Willis, as Chairman of the Building Committee, then made a statement of the financial standing of the Society. The resources of the church had come from about fifteen members; three purchased the lot; \$5395 was the contract price of the building; there was over \$3000 of other expenses—in all \$8435—or, with the lot, \$10,000. This was all paid but \$1950, of which the Ladies' Aid Society would pay \$450, leaving \$1500 to be raised.

Rev. W. E. Copeland made a strong appeal to those present to add their contribu-

tion to the fine showing made by Mr. Willis. Mr. Brown stated that this was the first time that a public contribution had been taken up for this Society. He said if means were at hand the Society proposed to erect a building that should be an open door day and night to young and old who had no place to go except the saloon and street.

At the afternoon service twenty-two persons united with the church, and a children's dedication service was held.

In the evening there was a large audience at Dr. W. C. Copeland's service.

Five hundred dollars was announced as subscribed at the morning service, and more was signed at the evening service.

SEATTLE, WASH.—The Seattle Unitarian Society is in a flourishing condition, under Rev. William G. Eliot, Jr. A religious study class, for adults, is largely attended, and is engaged on "The Era of the Reformation." A fraternity has been formed among the young people who have been studying Holmes and Bryant, with evenings intermingled for sociability and music.

The generosity of seven friends in San Francisco has provided the society with 100 copies of the Revised Service, Hymn and Tune Book of the American Unitarian Association. They arrived and were promptly labeled and put in use with the new year.

The pastor, on the 10th inst., preached on "The Liturgical Service," and on the 17th Mr. Joseph Shippen gave an address on "the music and hymns and their authors." In the evening of the 17th Rev. Thomas L. Eliot, D.D., filled his son's pulpit, and the clear and forcible doctrinal sermon was published in the next day's leading paper.

A course of lectures (five) is planned to begin on the 22d, by Rev. Christopher Jansen, of Minneapolis, at which the music will be given by the Norwegian Sagatun (a chorus of ten male voices), to be followed by—

Jan. 29, JOSEPH SHIPPEN, Esq., on "Benjamin Franklin, the Wise Man of the Eighteenth Century.

Feb. 5, Rev. H. H. Brown, of Salem, Oregon, on "Evolution Demonstrates Immortality."

Feb. 12, Rev. Herman Haugerud, of Puyallup, on "Norway—Its People and Customs."

Feb. 19—Rev. Wm. G. ELIOT, Jr., on "Hebrew Home Life and its Influence on Modern Homes."

SACRAMENTO.—Services have been maintained in this city during January, though it is not as yet settled whether they will be continued or not. Rev. W. E. Copeland occupied the pulpit for two Sundays, followed by Mr. E. C. Houston of Spokane. Mr. Van Ness, the Superintendent, who was with us last Sunday morning, called together a meeting of those interested, and requested expressions of opinion as to the future. The sentiment seemed divided—some urging strongly the need of continuing Unitarian services, others maintaining that the present Congregational Church was so liberal in its tendencies as to make a Unitarian Church unnecessary.

SAN BERNARDINO, CAL.—Rev. A. J. Wells, for many years a prominent minister in the Congregational Church in Southern California, has withdrawn from that denomination to unite with the Unitarians. On the 10th and 17th of January he preached to the Unitarians at the Church of the Unity, Davis Hall, and upon the latter date he was offered the pulpit here, which he has accepted, and will begin work in this place early in February. He preached in the afternoons of the same days at Redlands, with a bright prospect of organizing a Unitarian Church there.

SAN JOSE.—The new Unitarian Church is now sufficiently far along toward its completion to show its proportions and style of architecture. Standing as it does on St. James square, in the heart of the city, it attracts much attention, and is considered one of the best adapted buildings for its purpose in the State. The Trustees confidently count on being able to hold the Easter services in the large assembly-room, even though the rest of the church is not fully finished by that time. It is hoped that the Unitarian Club of California will hold its April meeting in this city, and thus add to the celebration of the new church.



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If a philanthropist gives one tramp five cents and two tramps ten cents each, what time does he do it?  
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